

VOL. 1, NO. 1



**The**

**Catholic**

**Counselor**

*An Organ of Communication for  
Catholics in Guidance*

**AUTUMN**

**1954**

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## *The Catholic Counselor*

### *Dedicated to Our Lady of Good Counsel*

**PUBLISHED BY:** The Catholic Guidance Council, 650 Grand Concourse, Bronx 51, N. Y. Subscription \$1. Published in the Autumn, Winter, and Spring.

**PURPOSE OF PUBLICATION:** to act as an organ of communication for Catholic COUNSELOR (1) to develop knowledge and interest in Student Personnel Work in the field of guidance. Specifically, the staff plans through THE CATHOLIC in Catholic Institutions; (2) to serve as a forum of expression on the mutual problems of Catholics in counseling; (3) to foster the professional growth of Catholic guidance workers by membership in the A.P.G.A. and (4) to encourage cooperation among Catholic Guidance Councils on local and regional levels.

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# Editorial:

## Catholic Efforts in Guidance

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The Catholic approach to the field of guidance and counseling should be different from that of our secular counterparts. Yes, we should be professionally trained and skilled in utilizing personnel techniques. But beyond all that, we must set high ideals for ourselves in this intimate apostolate of counseling. As guidance workers, we must realize that our "clients" are members of the Mystical Body of Christ; thus, our efforts with our Brothers in Christ should be inspired. The practice of our profession is, in a sense, a Spiritual Work of Mercy (to counsel the doubtful). If we follow St. Thomas Aquinas' logic on this topic, then we can practice the "virtue of counsel."

The Catholic efforts made in the past in the field of guidance and personnel work are now ripe for fruitful organization. Individual Catholics have made outstanding contributions in this field, in its professional associations and publications. For many years individuals have presented papers and led discussions on guidance at the annual meetings of the National Catholic Education Association. On the college level the Eastern members of that group have actually held informal meetings on student personnel problems. Some local efforts have been made on an organized basis to improve guidance services in Catholic schools, such as the

Catholic High School Guidance Council of the Archdiocese of New York. Lately the Catholics in the American Personnel and Guidance Association have met at the annual convention of that body to explore the possibilities of a national Catholic guidance organization.

What has caused Catholics in the guidance field to cluster and seek association with each other? It would seem, first of all, that the special problems and needs of Catholics in the counseling field are not being adequately satisfied by the existing professional associations. Furthermore, although progress has been made in the development of personnel services in Catholic colleges, a tremendous job still remains to develop such guidance practices in Catholic secondary schools. Finally, the use of such techniques in the Catholic elementary school is virtually untried. Therefore, it would appear evident that some type of Catholic organization in this aspect of education is necessary if these guidance ideas and techniques are to be furthered in the Catholic school system.

The Catholic principles that could serve as the purposes for such an organization are herewith presented for your serious consideration. We shall attempt to foster these principles through the pages of THE CATHOLIC COUNSELOR:

### Editorial Continued:

1) To show that modern guidance services are essentially Catholic, since they are based on the belief in the sacredness of the individual.

2) To interpret to Catholics the meaning of modern guidance practices and principles, and to work for their integration with Catholic thought and teaching.

3) To develop a knowledge and interest in student personnel work in Catholic institutions, and to seek the application of guidance techniques in Catholic education.

4) To encourage the utilization of trained Catholic guidance personnel in fostering guidance services for Catholic secondary and elementary schools.

5) To supplement, not supplant, the existing professional guidance associations and publications, and to urge Catholic participation in such endeavors.

6) To provide a forum for the discussion of the mutual, special, and distinct problems of Catholics in guidance work.

7) To sponsor the formation of local or diocesan guidance councils for the purpose of training and fostering the professional growth of Catholic teachers in guidance theory and practice.

8) To evaluate the usefulness of guidance techniques and tests in the screening of candidates with a religious vocation.

BROTHER PHILIP, O.S.F.

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### A COUNSELOR'S PRAYER

(The following prayer, suitable for guidance workers and teachers, was composed by Rosemary P. Glynn, formerly director of student personnel at St. Joseph's College for Women. It has received the imprimatur of Bishop Molloy.)

O Mary, Mother of Good Counsel, intercede for us who labor in the field of guidance. Keep us under thy protection and care as we seek to counsel the young, comfort the afflicted, give courage to the downtrodden. Teach us the kindness and gentleness of the Heart of your Divine Son when He suffered little children to come unto Him; inspire us with the wisdom, understanding and fortitude of the Holy Spirit. Help us to assist those who place their trust in us, that we may point the way to peace and happiness here on earth, and eternally in heaven. Guide us all, dear Lady, along the paths leading to the Heavenly Kingdom where you await us in the company of the Angel of Great Counsel. Amen.

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The first subscribers for THE CATHOLIC COUNSELOR were Sister M. Henry Joseph, O.P. and Mr. James Lennon, both of St. Agnes Academic School, Rockville Center, N. Y.

The first two pioneer advertisers were the Educational Testing Service and Science Research Associates. Thanks to one and all who have become charter supporters of this new periodical. PLEASE PATRONIZE OUR ADVERTISERS.

# Guidance Councils on the Diocesan Level

Brother John M. Egan, F.S.C.H.

Pres., Catholic H. S. Guidance Council of the Archdiocese of New York

IF the development of formal guidance services in the Catholic schools of the Nation were to be attributed to any one consideration, that consideration would be the Christ-like concern in Catholic education for the over-all welfare of the individual child, for each precious member of the Mystical Body of Christ.

That guidance services have developed rapidly in our schools within recent years is abundantly evident from (1) the number of schools which have placed their guidance services on a more formal, coordinated basis, (2) the growing number of priests, religious, and lay teachers who have been advancing themselves professionally in the techniques and methods of student personnel work, and (3) their increasing participation in such meetings as those of the National Catholic Education Association, the American Personnel and Guidance Association, and the local chapters of the A.P.G.A.'s National Vocational Guidance Association.

A new development in guidance work in Catholic education has been the affiliation of high school counselors for purposes of mutual assistance with the resultant organization of the guidance council on the diocesan level. As an effort to record the organizational trend, the values, and the outcomes of this development, this paper draws on the experiences of the Catholic H.S. Guidance Council of the Archdiocese of New York and of similar groups in the process of formation.

## Objectives

To those who have had the responsibility for providing guidance services on the high school level, either on a part-time or full-time or no-time-out basis, it is readily apparent that affiliation with colleagues having similar problems and plans can make for invaluable assistance and sharing of experiences. It is true, however, that, as in few other areas of educational endeavor, the interchange of ideas among a group of guidance people, no matter how small the group, always results in renewed enthusiasm and mutual profit. Thus it was that a few counselors, sharing the problems that are peculiar to Catholic high school guidance, banded together six years ago and formed the New York Council, now a rather well-established organization of 45 schools and 185 members.

Pope Pius XI urged men to form voluntary associations within their professional fields. This article shows the possibility of applying the "industry council technique" to education. From the diocesan level, these councils could develop into regional and perhaps a national organization. Brother Egan, a former high school counselor, is Director of Student Personnel at Iona College, and a candidate for the Ph.D. in psychology. He is a member of four professional guidance associations, as well as Phi Delta Kappa.

The Guidance Council attempts to fulfill the following functions:

1. To act as an *exchange* for counselors who desire to share their experience in methods, techniques, programs, and in the use of guidance materials;

2. To serve as a *forum* for the discussion of matters of mutual interest and of problems peculiar to Catholic high school guidance;

3. To act as an *organ* of communication for the maintenance of proper guidance standards in Catholic high schools;

4. To serve as a *clearinghouse* for (a) information and materials of value to Catholic counselors and their students and (b) for relations with educational officials and institutions, community agencies, and other professional organizations;

5. To serve as a *resource agency* for providing assistance in the organization or evaluation of formal guidance services in Catholic high schools through the consultation service of experienced members;

6. To act as a *central source* for fostering and maintaining professional growth and development among its members and for encouraging membership and participation in the national and local professional organizations in the field.

The last-mentioned objective might well be underlined for emphasis, since the Guidance Council does not intend to have its operations overlap the splendid activities of such organizations as the N.V.G.A. It seeks to stimulate the professional advancement involved

in belonging to such organizations, attending their meetings, utilizing their services, and in subscribing to the periodicals of the standard of THE PERSONNEL AND GUIDANCE JOURNAL. In this reference, the term "council" most adequately describes the relatively loose-knit structure of the organization as well as its intention to be concerned with those areas of interest peculiar to our schools, the council membership need not be restricted to high school personnel.

### Organization

To the general satisfaction of its members, the N. Y. Council has been operating on this simple organizational agreement: (1) four meetings per year, (2) meetings not to go much beyond one hour, (3) meetings to be held at a centrally located high school, (4) meetings held preferably on a Friday afternoon, (5) executive committee meetings called as needed, (6) discussion periods at all meetings. Although its constitution would seem rather elaborate, informality characterizes the general operation and organization of the Council.

Between meetings, members are kept in touch with one another through a mimeographed newsletter issued about four times a year.

With regard to program organization, the members have profited during the past several years from meetings in which discussion centered on the common problems involved in the following topics:

"Guidance in the Small High School"



"The Career Day and Its Organization"

"The Principal Views the Guidance Program"

"The Problem of Our Drop-outs"

"Building a Vocational Information File"

"Organizing a Career Lecture Program"

"Utilizing Community Resources"

"A Practical Program for Guidance Testing"

"The Guidance Interview"

Experts on these topics, drawn from the membership, from community agencies, and from local colleges and universities, were more than willing to address the Council and to participate in the discussion period.

Guidance workers interested in the organization of the Council may obtain copies of the constitution by writing to the Catholic H.S. Guidance Council of the Archdiocese of New York or to the CATHOLIC COUNSELOR, which, incidentally, may very well serve as a central organ of communication among diocesan groups.

### **Special Services**

Although provision for special services had been written into the constitution, the services of the Council within recent years have been expanded beyond those originally delineated. These were:

1. Advising individual schools on the organization and administration of guidance programs through providing consultants.

2. Providing speakers on guidance matters for the educational conferences of religious communities.

3. Advising groups who are considering the possibility of establishing a guidance council.

4. Informing diocesan educational authorities of the results of a survey of guidance practices in the area.

5. Providing the encouragement and a nucleus of registrants for a university-conducted, two-week, summer workshop in guidance for which academic credit was granted.

6. Encouraging the exchange of costly text booklets so that expenditures would not be duplicated in different schools.

7. Organizing a field trip to an educational center having special interest for the members of the Council.

### **Outlook for the Future**

If one may judge from the outcomes to date of affiliation of Catholic high school guidance workers on the diocesan level, it would be reasonable to predict that the future will present a picture of expanding guidance services in our schools, continued zeal on the part of school administrators in fostering coordinated guidance programs, and further advancement of our counselors and guidance directors.

As it becomes a more common organization on the diocesan level, the guidance council will serve to stimulate needed research in guidance by Catholic experts, to encourage not only participation in, but also contributions to the larger professional organizations, and to expand the possibilities of cooperative efforts on an inter-diocesan basis or through a national association of guidance councils.

# A Deeper Look Into Freshman Interests

Lawrence R. Malnig and Philip D. Crisantiello  
Saint Peter's College, Jersey City, N. J.

THERE is no doubt that one of the most important student personnel functions in a college is the counseling and guiding of the freshman class. This requires that the counselor have a comprehensive knowledge of the freshman's achievements, present abilities, and personal interests. Of these three it is evident that the last - *the student's interests* - is often the most elusive. This is because the new student is occupationally unsophisticated, impressionable, and subject to social stereotypes and family pressures which interfere with the process of self-realization, particularly with regard to interests.

Far too frequently counselors both in high schools and colleges overlook this fact. They assess a student's interests from a standardized inventory such as the Kuder Preference Record, and then offer what is supposed to be a definite statement regarding his occupational preferences. They then proceed automatically to suggest professional goals and courses of study.

A more reliable evaluation of the freshman's interests ought to go beyond a test "profile," and bring to light such relevant information as the specific factors which have

shaped and directed his interests. It should also include some appraisal of the intensity of his attraction to a particular field of work, as well as information concerning the activities he has actually engaged in with respect to these interests. Such an assessment can be achieved more adequately through the dynamics of the individual interview rather than through standardized testing procedures and perfunctory profile analysis.

As a result of these convictions, we discontinued the use of the standard interest inventory that was part of the regular Freshman Testing Program. It was felt that any real value this instrument might have was outweighed by the time required for administration and the fact that it was so susceptible to slanting. In addition, a large portion of the entering freshmen had already taken interest tests in high school and from them got the notion that these were infallible in providing push-button solutions when choices were to be made.

Information about a student's educational, occupational, and leisure time interests, however, was still desired and a substitute for the inventory was sought. It had to be short enough to be completed within ten or twenty minutes and still provide the data desired for individual counseling.

We drew up a tentative Freshman Questionnaire to get information about the kinds of jobs a stu-

The Guidance Director and his Assistant at St. Peter's College have raised some interesting questions for both secondary and college counselors in this article. It is a refreshing counteraction to the over-emphasis on interest inventories, particularly by the unskilled.

dent has held and his attitude toward them. It provided for a statement regarding his future goals, major course of study, and the reasons he felt he could succeed in them. Other items were designed to elicit responses on the attitude of teachers and parents toward the student's college plans, and his preferences for leisure time activities. This questionnaire was then tried out on the next freshman class during Orientation Week. Although this experimental form had some shortcomings, it proved sufficiently useful in freshman interviews to warrant revision and continued use with subsequent classes. We worked on the assumption that by being straightforward with our students and telling them exactly how we expected to use this information we would get sincere responses and encourage self-appraisal.

The following sections contain a summary of the more significant information obtained from this questionnaire. Also described are the new guidance services developed as a result of this information and some of the implications these findings have for high school counselors.

### **Vocational Aspirations**

80% of the freshman group indicated a general area of vocational preference, while half of these stated that they had made decisions regarding specific vocational goals. The objectives most frequently mentioned were, business man, lawyer, and accountant. The many others mentioned followed a rather common pattern ranging from physician to a military career.

When we requested reasons for these vocational choices we usually got vague and stereotyped responses such as, "I like people," "There are many good jobs available," and the like. An example of this is the freshman who wanted to be a restaurant manager because he enjoyed conversing with the public.

The explanations we received seldom contained any specific references to the precise nature of the occupation. To a still lesser extent did we find any attempt to relate the requirements of the occupation or profession to the student's own needs and assets.

### **Parental Influence on Career Choice**

Fewer than 10% of the freshmen reported that both parents agreed on the vocational goals of their sons. On the other hand, nearly 60% of these entering students had not received assistance from their parents in choosing an educational goal or a career.

When parents did advise their children, the professions most frequently suggested - and too often insisted upon - were law, medicine, accounting, engineering, and teaching.

The popular and "traditional" nature of most of these suggestions must certainly raise doubts as to whether parental advice is based on individual appraisal of the student or upon social trends in occupational preferences.

### **Choosing a Major**

65% of the freshmen received some kind of advice in determining the major they would pursue in college. Yet only about 10% of these

reported receiving this advice from a high school teacher or counselor. A small number who had been in service sought aid from the Veterans' Administration, and, in one isolated case, a college dean was consulted.

It may be possible that adequate guidance facilities were not available in the high school, but, from our experience, it would seem more likely that these students made little effort to seek competent assistance. *A shortcoming that might be ascribed to the high school, however, is the failure to establish guidance services as an integral part of the student's academic life.*

Furthermore, it was noted that whenever group conferences were conducted for college-bound students, they usually took the form of "Career Days" to which representatives of numerous industries were invited to speak of requirements and opportunities for specific jobs. To be sure, this is a good practice; but it is not enough.

A survey of our alumni, covering a twenty year period, showed that about a quarter of them eventually got jobs closely related to what they expected while in college, and that more than a third of these alumni would select different majors if they had it to do again. This, we suspect, is due to the fact that many of these students left high school with little knowledge of occupations and still less awareness of the nature of collegiate studies. It is much more crucial for freshmen to know how to select a course of study that will develop their talents and potentialities,

since the selection of an occupation without this prior knowledge is like building the steeple before the foundation is laid.

Our plea, then, is to continue "Career Conferences" in the high schools, but also to consider the very real need to conduct "Educational Conferences" with college representatives in attendance to discuss the meaning and purpose of academic studies.

### **Subject Preferences in High School**

The subjects college freshmen liked most while in high school were history, mathematics and English, in that order. It is interesting to note, however, that history drew the smallest number of majors and that in very few instances were students advised to pursue this major by their high school teachers. Whether the high school counselor felt these students were not qualified for such a major or thought that it had no practical value, could not be determined.

Our experience has been that most students have a limited and narrow concept of the occupational opportunities for history majors. Invariably they feel that the only field open to them is teaching. In many respects they feel this way about sociology, English, classics and modern languages as well. It seems that if a student does not see an obvious and direct relationship between the label of his course and the title of a job he begins to develop serious misgivings.

With this data before us, we tried out several measures to meet the problems that seemed most pressing.

## Pre-Registration Conferences

In spite of the valiant efforts of administrators to make college catalogues intelligible to freshmen, it must be admitted that the matter pertaining to curriculum remains largely a mystery, or still worse, a trap to ensnare the unsuspecting tyro.

Consequently, before registration, we held a two-hour morning group conference for freshmen. The first half-hour or so was spent explaining the meaning of the curriculum, and the remaining time was given over to free discussion and the answering of questions. In the afternoon individual interviews were conducted for students whose questions were not answered in the group meeting and for those who could not decide on a course of study.

Almost 10% of all freshmen came in for individual conferences and most of them ultimately made choices that differed from those originally indicated on their applications for admission.

## High School Newsletter

We noticed, too, that we had become so involved in the rapid growth that so many colleges experienced in the post-war period that we were somewhat remiss in our responsibility to keep the high schools informed of our new programs and regulations. To remedy this, our Director of Student Personnel took the initiative and started to send periodic newsletters to the high schools containing information normally not included in the college catalogue. High school

counselors have also been asked to inform us of any additional services we might render to assist them in preparing their students for college entrance.

## Parent Conferences

When it came to working with parents we were a bit more hesitant. It was not that we lacked ideas to get across to them, but that the means of communication with such a heterogeneous group required very careful consideration. We have prepared a detailed series of group conferences that might be held with parents to acquaint them with some of the crucial problems their sons will face during their stay in college. We have also made an outline for a Parents' Handbook. Both these projects are under consideration and we are hopeful that at least one of them might be tried before long.

What we have briefly described here in no way exhausts the avenues of investigation suggested by the data in this questionnaire. We wished to show that by raising the jagged curtain of test profiles we can see student interests in terms of specifics that will make counseling much more productive.

### CONVENTION DOINGS:

Plan to attend the next American Personnel and Guidance Association Convention, April 15th to 18th. Write for information at 1534 "O" Street, N.W., Washington 5, D. C.

\* \* \*

The Catholics in the A.P.G.A. will meet on Palm Sunday before the convention at the University of Detroit. Details in the next issue.

# Profiles of Catholics in Guidance

Vincent R. Murphy, Canisius College, Buffalo, N. Y.

THE entry in the membership directory of the A.P.G.A. is deceptively simple: "Gertrude, Sister Teresa: Seton Hall University . . . Director of Guidance . . ." Behind those words is the story of a woman whose career is remarkable in its breadth and rich in attainment. It would be easy to characterize her as a counselor, lecturer, and writer, but it is the person of Sister Teresa Gertrude that deserves comment.

For Sister Teresa Gertrude, O.S.B. is a woman of many gifts. Her uncommon ability is blended with a responsibility born of devotion and tempered with a warmth of personality that is genuine. She has impressed that personality on hundreds of individuals, her students, her counselees, and associates.

For the past eighteen years Sister Teresa Gertrude has been associated with Seton Hall University in New Jersey as Professor of Education and Director of Guidance, but that assignment is only one of her many roles. The State of Iowa remembers this graduate of its Teachers College as a teacher and principal in its school system. The Nation's Capital knows of her as a teacher at Catholic University, a Rehabilitation Training Officer of the Veterans Administration, and an executive of the National Catholic Welfare Conference. In New York State, Fordham University granted her the master's

degree; Columbia awarded her a fellowship, a doctorate, and membership in its honor societies, Kappa Delta Pi and Pi Lambda Theta. Chicago's Marshall Field Company remembers her as one of the pioneers in its personnel operation. Paterson and Elizabeth, New Jersey, treasure the memory of this devoted teacher in the Benedictine high schools.

Recognized by her colleagues as a leader and loved by her students as a person, Sister Teresa Gertrude stands as an ideal for the Catholic Counselor. Her life provides a paradigm by which the Catholic Counselor can guide his own efforts.

*(Ed. Note: Mr. Murphy, The Director of Guidance at Canisius, will write a regular feature on Catholics who have been outstanding in the field of guidance.)*

## INFORMATION EXCHANGED ON CATHOLIC GUIDANCE PERSONNEL

THE CATHOLIC COUNSELOR is willing to act as a clearinghouse of information for Catholic guidance specialists seeking employment in Catholic institutions, or for Catholic administrators who seek such counselors for positions in their school or agency.

Many Catholic colleges, universities, or religious communities may wish outstanding Catholic guidance experts for lecturing or to conduct workshops during the coming summer session. This publication would be happy to serve as a mutual exchange for both the "employer or the potential employee."

# COUNSELOR TRAINING PROGRAM IN CATHOLIC UNIVERSITIES

James A. Cribbin, School of Education, Fordham University

THE biblical saying, "If the trumpet sound an uncertain note, who shall rise up to battle?" has its educational application in the realization that guidance effectiveness cannot be qualitatively superior to the training opportunities provided by Catholic institutions for those who exercise personnel functions in schools.

In 1949 Froehlich and Spivey<sup>1</sup> conducted a study which was based on 100 percent coverage of accredited colleges, universities, and teachers colleges in the United States," and which considered, "only courses giving *specific* training for guidance duties." The courses were divided into twelve distinct categories as follows: Basic Guidance Courses, Understanding of the Individual, Counseling, Organization and Administration, Group Guidance, Mental Hygiene, Tests and Measurements, Occupational Information, Related Psychological Courses, Supervised Practice, Seminars, and Combined Techniques.

The results of this survey were not overly encouraging. Of all the

Catholic colleges and universities only 21 offered as many as five or more of these essential courses. The School of Education of Fordham University was the only institution which provided training in all twelve areas. Nearly all of these universities had courses in Basic Guidance, Understanding the Individual, Tests and Measurements, and Mental Hygiene. On the other hand, only three prepared the guidance worker for Group Guidance; five listed courses in Occupational Information, and an equal number provided for Seminars. Ten of the universities provided opportunities for Supervised Practice, but only eight had courses in Counseling, Organization and Administration, and Related Psychological Courses.

Some idea of the rapid growth of the guidance movement in Catholic education can be gathered from the results of Macminn's<sup>2</sup> survey less than ten years later. Although this study considered only the course offerings for the summer of 1956 and for the academic year of 1956-57, the results were surprising. Not only were there a greater number of institutions that provided training in guidance, but those universities which did train personnel workers were offering much more complete programs. Despite the fact that Macminn's study covered the courses for but one summer and a single academic year,

To be proficient in the art of counseling, Catholics must be trained. Dr. Cribbin, Associate Professor of Education at Fordham, tells us what the state expects of public school counselors and indicates where this education can be obtained in Catholic institutions.



the following data are indicative of the heightened interest shown by Catholic institutions of higher education in the preparation of guidance personnel:

<i>Number of Courses in Guidance</i>		
	1949	1956
Boston College	7	19
Seton Hall University	Unlisted	21
Catholic University	Unlisted	18
Xavier University	6	21
Gonzaga University	5	18
DePaul University	6	12
Scranton University	5	10
Notre Dame University	6	9
Niagara University	5	9

### **Significance of These Findings**

In interpreting these data the following cautions should be kept in mind: (1) they deal with quantity of courses rather than with quality of instruction, (2) data gathered by means of a questionnaire or by the study of catalogues are always open to some question, (3) one of the courses accepted in the Macminn study probably would not meet the criterion, "only courses giving *specific* training for guidance duties," which was employed by Froelich and Spivey (in fact, some of the courses included in the Macminn study can be called "guidance" courses only by a most generously elastic extension of the meaning of the term; for example, "ethics"); (4) some schools seem to make a better showing because of administrative structure; for example, one university may list all related courses because they are all given in the same department, while another institution may list only guidance courses. In spite of

these limitations, however, the contrasting data of the two studies are most encouraging.

### **Follow Certification Requirements**

It has been said that no one, but no one, knows just how the guidance worker should spend his time on the job. The data from these two studies indicate that, although there is general agreement as to the areas in which professional preparation is desirable, there is no consensus as to the specific courses which should be provided to supply such training. Since none of the various patrons of courses which have been recommended are rooted in the results of precise scientific research, the high school guidance worker would do well to be guided by the certification requirements of his state and should make every effort to meet the standards set for certification.

Apart from this, perhaps the the best guide for anyone seeking to qualify for guidance functions is contained in *Counselor Preparation*.<sup>3</sup> This small monograph, which represents the joint thinking of no fewer than eight personnel organizations, contains recommendations for the "Common Core" training for all counselors. This common core includes: Philosophy and Principles of Guidance; Growth and Development of the Individual; Collection, Evaluation and Use of Occupational, Educational, and Related Information; Administrative and Community Relations; Techniques Used in Counseling; and Supervised Experience in Counseling. A "Supplement" organ-



ized by the National Vocational Guidance Association adds the following courses: Group Methods in Guidance, Placement, Follow-up Techniques; as well as, Uses and Methods of Research and Evaluation.

### Conclusions

Two conclusions are obvious from the data presented. In the first place, no guidance worker can excuse his lethargy by pleading ignorance of what training is necessary to perform his task. It is also evident that Catholic universities must continue to strengthen their training programs, if they are to be the haven of guidance in the schools. If they fail to provide ideas, ideals, and procedures which are not only in agreement with the Catholic philosophy of education but are also adapted to the particular circumstances of the typical Catholic secondary school, where is the harassed administrator or teacher to seek such assistance? The offerings of non-Catholic universities, good as they undoubtedly are, are geared to an entirely different system of education; the writings of non-Catholic authors are oriented to a totally different conceptual frame of reference; the spirit of secular universities, when not openly hostile, is at best indifferent to the very idea of Catholic education.

This is not meant as a plea for parochialism in guidance training. It is a plea that Catholic institutions continue to perfect their guidance offerings to help the school counselor; it is a plea that Catholic guidance workers attend

these universities in order that they may continue to improve their programs. Only in this way will it be possible to avoid the sometimes ridiculous situation in which the Catholic student busily baptizes the dicta of a secular professor, if he has the necessary philosophical and/or theological training; or stuffs his ears against what seem to be attacks on the Church's doctrines, if he lacks such training.

1 Clifford P. Froehlich and Helen E. Spivey, *GUIDANCE WORKERS' PREPARATION: A DIRECTORY OF THE GUIDANCE OFFERINGS OF COLLEGES AND UNIVERSITIES*. Washington: Office of Education, Misc. 3333, July 1949. 45 p.

2 Paul Macminn *COURSE OFFERINGS IN GUIDANCE AND STUDENT PERSONNEL WORK, SUMMER 1956 AND ACADEMIC YEAR 1956-57*. Washington: Dept. of Health, Education, and Welfare, 1956.

3 Leonard M. Miller, *COUNSELOR PREPARATION*. New York: National Vocational Guidance Association, 1949, 37 p.

## UNIVERSITY OF DAYTON

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## Catholic Counselors Bookshelf

THE following are some of the books recommended as part of a Catholic counselor's professional library. Considering the nature of the books selected, it is obvious that these suggestions should comprise the core of the personnel worker's reference shelf.

Allers, Rudolph, *PSYCHOLOGY OF CHARACTER*, Sheed and Ward, 1934.

Anastasi, Anne, *PSYCHOLOGY TESTING*, The Macmillan Co., 1954.

Anastasia, Anne and Foley, John, *DIFFERENTIAL PSYCHOLOGY*, The Macmillan Company, 1949.

Betke, Sr. M. Angela, *DEFECTIVE MORAL REASONING IN DELINQUENCY*, The Catholic University of America Press, 1944.

Burnite, A., *TIPS FOR TEENS ON LOVE, SEX, AND MARRIAGE*, Bruce Publishing Co., 1955.

Castiello, Jaime, *A HUMANE PSYCHOLOGY OF EDUCATION*, Sheed and Ward, 1936.

Cavanagh, J. and McGoldrick J., *FUNDAMENTAL PSYCHIATRY*, Bruce Publishing Co., 1953.

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Curran, Charles, *COUNSELING IN CATHOLIC LIFE AND EDUCATION*, The Macmillan Co., 1952.

Defarrari, R. J. (Ed.) *GUIDANCE IN CATHOLIC COLLEGES AND UNIVERSITIES*, The Catholic University of America Press, 1949.

Fleege, U. H., *SELF-REVELATION OF THE ADOLESCENT BOY*, Bruce Publishing Co., 1945.

Healy, E. F., *MORAL GUIDANCE*, Loyola University Press, Chicago, 1942.

Keller, J. G., *CAREERS THAT CHANGE YOUR WORLD*, Doubleday, 1950.

Kelly, W. A., *EDUCATIONAL PSYCHOLOGY*, Bruce Pub. Co., 1956.

Kirsch, Felix M., *SEX EDUCATION AND TRAINING IN CHASTITY*, Benziger Co., 1950.

Lord, D., *SOME NOTES ON THE GUIDANCE OF YOUTH*, Queen's Work, 1939.

McCarthy, R. C., *TRAINING THE ADOLESCENT*, 1934; *SAFEGUARDING MENTAL HEALTH*, 1937; both Bruce Publishing Co.

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Moore Thomas V., *PERSONAL MENTAL HYGIENE*, Grune and Stratton, 1945.

Recktenwald, L. N., *GUIDANCE AND COUNSELING*, The Catholic University of America Press, 1953.

Royce, J. E., *PERSONALITY AND MENTAL HEALTH*, Bruce Publishing Co., 1955.

Sheen, F. J., *PEACE OF SOUL*, McGraw-Hill, 1949.

Schneiders, A., *PERSONALITY ADJUSTMENT AND MENTAL HEALTH*, Rinehart, 1955.

Schneiders, A., *THE PSYCHOLOGY OF ADOLESCENCE*, Bruce Publishing Co., 1951.

Vander Veldt, J. and Odenwald, R., *PSYCHIATRY AND CATHOLICISM*, McGraw-Hill, 1952.

# RESEARCH REVIEW

## Religious and Moral Pre-Induction Programs in Catholic Secondary Schools

by Brother Bartholomew Albert  
Clark, F.S.C., Ph.D.

A dissertation published by: The Catholic  
University of America Press, Wash. 17, D.C.

THIS dissertation presents a detailed analysis of the continuing need for Catholic Secondary schools to inaugurate or to continue a special course of religious and moral pre-military induction training. Current statistics indicate that the United States Government is presently inducting into the various branches of the armed forces close to one million young men each year. It emphasizes the fact that the vast majority of those entering the armed forces (average age 21) have only a high school education and, thus, the necessity of a special pre-military program at the high school level.

Spiritual conditions as they exist in a military milieu are not the same as those found in average civilian living; special and detailed applications of Catholic religious principles must be made.

A series of fourteen topics, both positive and negative, which was drawn up after consultation with seventy armed forces chaplains, is discussed. Besides contacting the religious leaders of the military services, the author has relied

heavily upon the results of a Behaviour Statement Questionnaire which was conducted in one of the largest military areas in the United States. Further treatment of topics for both positive encouragement and negative warning is presented in the form of excerpts from sixty letters received from former students who are now serving with the armed forces in foreign lands. A sample of the topics discussed in the dissertation includes: Military Service as a Vocation, Catholic Action in the Armed Forces, The Mass, Sex, Drinking, Profanity, College ROTC Programs, and the pros and cons of "enlisting or awaiting the draft."

A pre-military program should not be placed in the hands of military "salesmen" who are more interested in recruiting enlistees than they are in pointing up the challenge of spiritual opportunities and the dangers of moral pitfalls in military life. Rather, the lessons or lectures should be given by qualified persons (lay, religious, or/and military) who are genuinely interested in the religious and moral problems confronted by youth.

As a positive step toward inaugurating or implementing such programs, a detailed study is made of several pre-induction systems already in operation.

Finally, a proposed syllabus for a religious and moral pre-induction program is presented and four sample lessons are added as an appendix.

You are welcome to submit abstracts of research on guidance practices or problems in Catholic schools.

# GUIDANCE AND COUNSELING IN THE EDUCATIONAL PROCESS

Rev. Charles A. Curran, Loyola University, Chicago

THE place for guidance and counseling in the educational process may be approached by way of an analogy drawn from some basic needs in physical life. If we consider what is essential to a stable and strong physical life, we can think of three distinct processes. There is necessary, first, a stable and balanced diet. Malnutrition can have consequences of life-time duration. We know, too, how devastating hunger can be in the weakening or even destruction of life. The second state in the preparation of the food itself so that it is tasty and attractive to the individual person's palate. We can conceive of good raw products, that are, however, poorly prepared. As a result, food—good in itself—will fail to give adequate nourishment. The third phase in our analogy of physical life would be the person's inability to assimilate this food because of some impediment in his digestive process. Here we notice a different focal point. The focus now is not on the food itself but on the person's *inability to digest and assimilate* the food. Here it is not a

question of forcing more food on the person. We center, therefore, on the individual himself in our attempt to discover the causes and remedies of this failure to digest and assimilate food.

## Adequate Education

In the psychological needs of a person, the balanced diet would be the field of an adequate basic education. Education must *first of all* give a person a secure relationship with God in religious faith and spiritual and ethical principles so that he can guide himself surely and clearly to his ultimate fulfillment. In addition, education must give him sufficient knowledge in culture, arts and sciences. According to his abilities and capacities, he needs to learn to earn his living in an adequate and productive way. Moreover, since man cannot live in isolation, he needs to acquire the ability to live with others. He needs to learn to be respectful of others' rights as well as his own and of just authority, to be of service to himself, his family, his community, his Church and to be a truly responsible member of his civilization. This, in our analogy with the needs of physical life, would be the adequate diet, the basic foodstuff, so to speak, by which his personal and family life can grow strong and enduring.

## Personal Guidance

The *second phase* is the area of guidance. In our analogy guidance

Father Curran is noted particularly for his outstanding book, **COUNSELING IN CATHOLIC LIFE AND EDUCATION**. He obtained his doctorate from the University of Chicago where he studied under Dr. Carl Rogers, the famous exponent of the non-directive technique of counseling. This present article indicates the role of counseling within a Catholic framework of education.

would be the preparation of the food, so that it is suitable for and attracts the taste of the individual person. In this sense we might define guidance as *personal information pertinent to a particular immediate situation, received from informed persons in respected positions*. This way, then, guidance technically speaking, would be distinguished from general conversation or advice that might occur among friends or neighbors. Guidance in this precise sense is given by a specially informed person: a teacher in educational matters, for example; a priest in religious or moral matters; a lawyer in legal matters; a physician in medical matters; a psychologist, a sociologist, and so forth. The adjective in front of the guidance designates the precise area. In guidance, the person is receiving not simply the knowledge he might have received in school, but, rather, very personalized information that is thought through by these specialists for an *immediate and pertinent need* of the individual.

Both education and guidance, however, presuppose a state of "learning or guidance readiness" if people are to receive and profit by this knowledge. But such a state of guidance readiness does not always exist. Or to state it another way, we presume a completely developed prudential ability on the person's part to carry out efficiently the information and knowledge he has received.

### **Counseling for Personal Integration**

It is a matter of common observation that in many instances

people who have received an adequate education and the necessary individual guidance are still often unable to carry out this information and direction, and thus make it active in their daily living. When this lack of assimilation occurs, we have to think of an additional third approach. This *third approach* I would like to call counseling. Whatever we do in counseling has as its final purpose to bring into more adequate operation the basic capacities in the individual himself as God made him.

Speaking analogically, we often find a blocking or lack of assimilation in persons who, having sufficient education and guidance, still fail to live adequate personal or family lives. Due to the many complex circumstances of present day living, to the turmoil of our emotional life, to the conflicts and confusions that seem to be everywhere around us, it seems to me that we presently find this blocking in a far more marked degree than was true generations ago. We often find people — children and adults — who are well-informed even in a very precise personal way about what they should do, and yet seem still unable to carry this out in their daily living. They are unable to bring a whole, integrated personality to bear on this information and put it into practice. While, therefore, we must not neglect the areas of education and guidance it is also necessary to provide counseling aid when, after guidance and education, children or adults still do not give evidence of carrying out this knowledge. The counselor's skill is, therefore, centered on how

## NEWS NOTES

### FROM LAST SPRING:

*The Catholic College Counselors* belonging to a special personnel committee of the Eastern Region, N.C.E.A., met at St. Elizabeth's College, New Jersey. Discussing "Typical Cases in Counseling" were Dr. Genevieve Hunter of the Archdiocesan Vocational Service and Dr. Alexander Schneiders of Fordham University. Mr. Joseph Potter, Administrative Officer of Psychological Services at Fordham University, was selected as chairman of the group for the current year. The next meeting is planned for October 31st at St. John's University, Jamaica, N. Y.

*The New York Catholic H. S. Guidance Council* held its last meeting at New York City Community College where the counselors went on a tour of the facilities there. Talks on two-year technical programs were given by members of the faculty.

*The Catholics in the A.P.G.A.* held their second meeting at a national convention of the American Personnel and Guidance Association. Meeting in Washington during Holy Week, Rev. Albert Grau, S. J. of Georgetown University arranged the program on "Guidance and Personnel Problems in Catholic Institutions." Dr. J. Hamel of Xavier University, Ohio, described the services that his psychological office gave to the high schools surrounding the university. Brother Philip Harris, O.S.F., discussed the value of group guidance techniques in Catholic schools, while Brother Timothy, F.S.C. of St. George H. S., Indiana, stated that lack of manpower for guidance work in Catholic schools necessitated the use of more group counseling. Sister Teresa Gertrude, O.S.B. of Seton Hall University, New Jersey, developed the idea that guidance is Catholic in purpose and that our guidance efforts should provide for youth's basic need to take responsibility and make decisions

a person can be helped to activate his reasonable self-understanding by his own insight, and bring to bear on himself his latent capacities to put into practice what he knows.

Counseling, then, has as its purpose the increase of both self-knowledge and self organization. First, the counselor's skill must facilitate a survey and evaluation of the often minute details of a person's life. From this there comes for the client a gradual new awareness of better personal means to the goals to which education, guidance and his own increased self-understanding have directed him. At the same time the person must be helped to gain necessary self-control and self-command over his conflicting emotions and instincts as well as the somatic disturbances that may accompany these conflicts. So, having worked out these more reasonable personal means to his goals, he is able—with growing confidence, security, courage and balanced temperament—to put these new awarenesses into operation.

*Stated in another way, then, counseling would be the process by which a skilled person aids another in the growth of the virtues of counsels and prudence, which involve this survey, judgment, and necessary command of oneself, as well as that docility or teachableness which we call "learning or guidance readiness." From this should follow, then, the increased operation, in daily living, of the other cardinal virtues of fortitude, temperance and justice. These, taken together, make for a better integrated personality.*



regarding its own career plans. Dr. Alexander Schneiders of Fordham University spoke on emotional problems faced in counseling, while Dr. Genevieve Hunter talked on the lack of occupational information on the part of many Catholic counselors.

A business meeting was then conducted by Dr. Schneiders, Mr. Lawrence Malnig of St. Peter's College, New Jersey, and Prof. Edward Daubner of Loyola College, Baltimore. Discussion centered around the possibilities of forming some central organization of Catholic guidance workers which would cooperate with the existing secular associations in the field, rather than undermine them. The next meeting was planned for Palm Sunday, 1957, at the opening of the A.P.G.A. convention in Detroit. A Steering Committee was appointed to carry out the purposes of the group; it includes Dr. William Cottle of the University of Kansas, Prof. Daubner, and Brother Philip, O.S.F.

Fordham University held its Second Annual Guidance Institute last summer which took up the problem of reading; Dr. James Cribbin was chairman of the event.

#### DOINGS THIS FALL:

Dr. Genevieve Hunter was a panelist at a special conference on guidance held October 6th at City College of New York to consider, "Meeting New Challenges in Guidance and Education." . . . Rev. Albert Grau, S. J., will present a paper at the Reading Conference to be held at Temple University from January 28th to February 1st.

*The American Catholic Psychological Association* is celebrating its tenth anniversary. Its annual meeting was held in September in conjunction with the national convention of the American Psychological Association. Many Catholics in guidance are outstanding members of the A.C.P.A. and obtain its valuable newsletter. For information on the group, contact their executive secretary, Rev.

William C. Bier, S. J. at Fordham University, Bronx 58, New York.

At the last convention of the N.C.E.A. a panel was held on homeroom guidance for the secondary school. The big question was: "Is there anything in published form for exclusive use in Catholic schools?" Dr. James Cribbin, Brother Philip Harris, and Father William McMahon have just completed the first volume of a four book series for group guidance or home room classes in Catholic institutions. It is hoped that the first book of the INSIGHT series will be ready for distribution next fall.

The first meeting of this year for the *Brooklyn Catholic Guidance Council* was called by Father Urban Rupp, S.M. of Holy Trinity H. S. who is chairman of the group. It was held at St. Francis College, Brooklyn, and centered around the topic, "Articulation Between Catholic High Schools and Colleges."

**THE CATHOLIC COUNSELOR WELCOMES INFORMATION ABOUT THE DOINGS OF CATHOLICS IN THE GUIDANCE FIELD.**

#### CONTRIBUTIONS TO THE CATHOLIC COUNSELOR ARE WELCOME. JUST FOLLOW THIS PROCEDURE:

(From the Personnel and Guidance Journal)

- 1) Ideas should be properly organized and logically developed. Articles reporting research should include a statement of the problem, description of the population studied and methodology, presentation of data, conclusions, and implication for practice.
- 2) All manuscripts should preferably be submitted with an original and one clear carbon. They should be double-spaced typing, and include title, author's name, and affiliation. Footnotes should be kept to a minimum, and listed at the end of the article.
- 3) All articles should be sent directly to the Editor. Minor changes in expression or form are made by the editor without consulting the author. Articles usually should not be longer than 1,500 words.



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